

much bodily pain as the missionary. It was instance in which he had encountered a time he would in all probability have lost not Schmitt risked his own to save him.

FROM THE SAKER GAZETTE.

OURANG OUTANG.
Calcutta files, received by the George, we count of a meeting of the Asiatic Society, on of January. Among other donations, the emities, and parts of the head and neck of Ourang Outang, killed on the Coast of Sumatra, presented to the Society by a Captain Com- according to the account given below, which at the meeting, this animal must have been uncommon size and strength. None of the which have been exhibited in Europe have had three feet in height, and their principal feature has been a mild imitation of the con- of man, but this one is said to have been hit feet high, and very ferocious.

The head of the animal, which Mary Anne on shore at a place called Rangkum, near on, on the West Coast of Sumatra, where the animal in a tree. He assembled his and followed him to a tree in a cultivated field to look refuge. His walk was erect and but not quick, and he was obliged to con- celebrate his motion with his hands: but with put tree he impelled himself forward with rapidity. When he reached the trees he was shown in a high degree, for with ce gained a very lofty bough, and bounded the case of smaller animals of his kind, circumjacent had been covered with weeds, certainly have escaped from his pursuers, of travelling, by bough or tree, being de- rapid as the progress of a fleet horse. But when he was out few trees left in the midst of the forest, and amongst these also he jump- to avoid being taken. He was also shot at after having received five balls, his car- relaxed, owing no doubt to loss of blood, immobility being about this time expended, obliged to have recourse to other means of protection. One of the first balls probably hit his lungs, for immediately after the in- duced wound, he slung himself by his feet from with his head downwards, and allowed the flow from his mouth. On receiving a wound put his hand over the injured part, and the agony of his expression, had the natural exciting painful feelings among his pursuers, the assistance of the peasant, who seemed at the sight of the animal as the crew of the small boat, never having seen one before, al- living within two days' journey from the vast forest on the island, they cut down on where he was reclining exhausted, but he found it falling, he exerted his remaining strength, and gained another tree, and then a third, was finally brought to the ground and forced at his assailants, who now gathered very thick- and discharged spears, and other missiles him. The first spear, made of a very strong of wood, which would have resisted the of the strongest man was broken by him like a, and had not been at this time in almost a state, it was feared that he would have severed of some of the party with equal ease. His length, under innumerable stabs inflicted by butry. The animal is supposed to have trav- distance from the place where he was killed, his legs were covered with mud up to the the hands and feet of the animal had great to human hands and feet, only that the thumb smaller in proportion, and situated nearer the out than the thumb of human beings he had. His body was well proportioned; he had a good expanded chest and a narrow waist. His eyes were, rather short, and his arms very both possessed such sinew and muscle, as might of his power and strength. His head proportioned with his body; the nose was bent; the eyes large, and the mouth larger than that in man. His chin was fringed from the of one ear to the other, with a shaggy beard, luxuriant on each side, and forming an ornamental rather than a frightful appendage to his visage. The hair of his coat was smooth and when he was first killed, and his teeth and appearance indicated that he was young and in session of his physical powers. He was nearly feet high.

THE GATHERER.

Mr. Eliot, of New England, was a great to all attention, and would ring a loud curfew wherever he saw the fires of animosity. When and any ministers complain, that such and such flock were too difficult for them; the strain of weevil still was, "Brother, compass them; and he meaning of these three little words, Beat, and, Forgive." When there was laid before an assembly of ministers a bundle of papers, contain- ing a difference between some people, which he rather unite, with an amnesty upon all their quarrels, he, with some imitation of Constantine, threw the papers into the fire before them, and with great zeal said, "Brethren, wonder not at I have done: I did it with my knees this morn- fore I came among you."

LILOQUY.—Altered from Wesley's Preface to his Sermons.

In a creature of a day; passing through life as a passing breeze through the air.

In a spirit come from God; and returning to him, just hovering over the great gulf of eternity, drop into that unchangeable state; and am no more to know one thing,—the way to heaven; how to safely on that happy shore.—God himself has descended to teach the way: for this very end came from heaven; and hath it written down book:—O give me that book: At any price give me the book of God.—I have it; I have it; I have it: Let me from henceforth be homo unicus; I am one of one book.)

Then I am, far from the busy ways of men; I am by myself; God is here: In his presence I read his book, and for this end—to find the way to heaven. If there is any doubt concerning the way, I hit up my heart to the "Father of light." Book tells me, "if any man lack wisdom let him ask, and it shall be given to him."

Then search after, and consider parallel passages of scripture, comparing spiritual things with spiritual things.—I meditate there on with all the attention earnestness of which my mind is capable; and in the end of my research I exclaim.—O my Father, I said in this book, "If any man do the will of the Father, he shall be made perfect." I know of the doctrine, whether it be of God? I desire to do it; let me know, O my Father!

regular and pleasing converse.—The following is a remarkable incident. On the morning of Gen. La Fayette landed at Staten Island, on August, 1824, a rainbow was observed, arching the heavens, its bases resting at Staten Island, and arching the Narrows. When Brandywine put out to sea; the day which was cloudy and rainy was cleared up, and a rainbow shone beneath the centre of the ship, went gallantly on. Thus the iris of the ship, beautiful messenger of heaven—added her con- solations and her adieu to those of ten millions of men, joining with them to "welcome the coming of the parting guest."

ZION'S



HERALD.

PUBLISHED BY SOLOMON SIAS, FOR THE NEW-ENGLAND AND MAINE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.....B. BADGER, EDITOR.

Vol. III.

BOSTON: WEDNESDAY, OCTOBER 5, 1825.

No. 40.

ZION'S HERALD.

PRINTED AT THE CONFERENCE PRESS—CONGRESS STREET.

CONDITIONS:

Two Dollars and Fifty Cents a year—One half payable the first of January, the other the first of July.

No subscription received for less than half a year.

The papers will be forwarded to all subscribers until a request is made for their discontinuance.

Agents are allowed every eleventh copy.—All the Preachers in the Methodist connexion are authorized to act as Agents, in obtaining subscribers and receiving payment.—In making communications, they are requested to be very particular in giving the names and residences of subscribers, and the amount to be credited to each, in all remittances. All communications, addressed either to the Publisher or the Editor, (except those of Agents,) must be post paid.

ORIGINAL COMMUNICATION.

FOR ZION'S HERALD.

MR. PISK'S EXAMINATION OF MR. PICKERING'S REVIEW.

(CONTINUED.)

Mr. Pickering's vague and imperfect reasonings, about the "magnitude" of moral works, clearly show how easy it is for men to deceive themselves and others, by a loose and indefinite use of terms. This has been the fruitful root probably, of most of his errors, respecting the consequences of these works. The sermon stated, speaking of the reward of the righteous, that "the work and the reward, considered abstractly from their relations, in the divine system, bear no proportion to each other." But, taking in these relations, which none but God can see and comprehend, there is unquestionably a perfect fitness, &c. To advance such an idea, Mr. P. intimates, shows a great want of modesty; for he says, the assertion is made "unblushingly;" and adds, that according to the text and numerous other scriptures, "the magnitude of the works, and not some unknown constitution, must determine the extent of every man's reward." The writer here has certainly put in magnitude gratuitously, if not "unblushingly," for it is not in the text. That simply says, according to their works. But if he must have it magnitude, and he means to use that term, let him inform us whether he means to use that term, in reference to any thing but the moral qualities of those works; and if he does, let him give a rule, by which he takes the dimensions of his measure, by which he takes the dimensions of his measure, by which he takes the dimensions of his measure. It is to be weighed or measured? But if he refers to moral quality, and any other meaning would be nonsense, then his meaning is my meaning. What ground then has he to infer, that according to the hypothesis of the sermon, "the righteous and the wicked are not rewarded according to their works, but infinitely more than their works deserve." The sermon continually asserts, that it is just what those works deserve. But the question is, how is this desert to be rated. The sermon maintains, that it is to be rated according to the relation which exists between him and his neighbor; and the relation which exists between him and the various parts of the divine system. Against this, the reviewer has brought nothing but positive assertion; an assertion too, the more extraordinary, as it is made against a proposition that the reflecting mind must assent to, almost as soon as it is presented. The bearings and influences, and of course the consequences, of the parts of any system, physical or moral, must be determined by the relation which these parts stand in, to the other parts and the great whole, of that system. Any part received separately, and without any relation to its connexion, or the design of the author in that connexion, might be of no consequence whatever; and yet, in its connexion with that system to which it belonged, its operations might be very essential. Who does not see, without an argument, that if you take away the relation man stands in to God, you make him neither rewardable nor punishable?—Take away the relation he stands in to the other parts of the moral universe, and you make his conduct or character of no kind of consequence. If man's moral conduct is not rated according to these relations, then it is the same, with regard to his accountability, as if there were no God, and as if there were no moral government. I consider at the dark abyss of atheism, to which this doctrine would lead us? Push this doctrine out into its legitimate results, and it would exhibit a system of religious obligation, that neither has the authority of God for its origin, nor the honor of God as the good of the universe, for its end; and neither heaven nor hell for its sanctions. It is not much to talk the ancient heathen system of fate—a fate which governed men, by an uncontrolled necessity, independent of God himself. But if, as is unquestionably true, the desert of our moral conduct is to be rated according to our moral relations, then we cannot know the extent of this desert until we are pressed and directly revealed; or as it is inferred, from what is revealed of these moral relations. So far as these relations are concerned, the four arguments already unavailing, show the infinite desert of sin. The other grounds of argument, examined by the sermon, related to the direct right which Revelation has thrown upon the nature and extent of these rewards. And it first examined the rewards of the righteous; properly inferring, Mr. P. himself being judge, that if the righteous had eternal rewards for their conduct, the wicked would, for theirs. I say, Mr. P. himself being judge, for he says in the review—"If the preacher had first proved that the consequences of faith, or any works of the creature, were infinite, he might with propriety have urged, that those of sin would be no less infinite." We hope Mr. P. will never recede from this ground; and we believe, from this one argument, it may easily be proved that the consequences of sin will be infinite. The passages quoted in the sermon to prove "that heaven, in all its weight, (that is, in all the degree of it that any individual can enjoy) and as all its duration, is the reward of faith and its fruits," have not yet been explained away. That passage, in 2 Cor. iv. 17, is objected to by the reviewer, because it is affliction, and not faith and its fruits, which worketh out the eternal weight of glory. This is nothing but a cavil—a mere shift, to get rid of the force of the text. Every body must see, that affliction can do nothing towards working out salvation, only as it is endured by patient faith. Otherwise, it has been the heart and worketh wrath. But when, as the apostle expresses it, they endure as seeing him that is invisible; or, as he has it in the next verse, "when they look not at the things which are seen, but at the things which are not seen, then does affliction, through faith, procure this reward." And this suffering patiently by faith, is that work which shall be rewarded according to the text. The passages in Col. iii. 23, 24, and in the last of the 25th Mat. stand in all their force. And when these are explained away, we will bring forward many more such as these, in which Christ says, great is your reward in heaven,—in

which those who overcome, are promised the reward of eternal life—to be made pillars in the temple of God, to go no more out—to have a crown of glory that fadeth not away—to sit on thrones with Christ and his Father—to obtain heaven, by running—the prize by pressing towards it, &c. If works, in these and numerous other passages, are not represented as being followed by infinite consequences, then I confess, I do not understand the meaning of language.

Mr. P. gets over the arguments, on pages 14 and 15 of the sermon, very easy. He thinks they deserve no answer, for "they are theravings of a wild and extravagant fancy." &c. These arguments relate to the nature of future punishment, and show, from the scripture account of that punishment, that there will be no means nor opportunity for repentance and faith in hell. But as Mr. P. does not believe in future punishment at all, his best way would have been, to have come out honestly and said so; and left these arguments for those whose systems are affected by them. If he had believed in a limited future punishment, he probably would not have thought the arguments so light and irrelevant. Before I close this number, I must notice a singular explanation which the reviewer puts upon Gal. vi. 8—"He that soweth to the flesh," &c. "It is of the flesh," says he, "that he is to reap corruption; not of the spirit, nor in the spiritual world." So then the flesh here, means the natural and material body; and of course, I suppose corruption means, corporeal putrefaction, of which it seems the apostle intimates, some men may reap a harvest, "before the dissolution of the body." If Mr. P. means not this, I know not what he means. But every novice in divinity, knows that the flesh is a common term with the apostle, to express moral corruption. But to prove that this harvest of corruption, cannot be after the resurrection, Mr. P. refers us to 1 Cor. xv, where he says; the apostle declares the resurrection "to be universal, and to a state of glory, honor and immortality." I answer, the apostle, in this chapter is not speaking of the universal resurrection, but only of the resurrection of the saints. A positive contradiction is sufficient, for a positive assertion.

FROM THE BUFFALO (N. Y.) PATRIOT, SEPT. 15.

Revival of the Jewish Government.—Appointment of a Judge of Israel.—Foundation of a City of Refuge.

It was known at the sale of that beautiful and valuable tract called Grand Island, a few miles below this port, in the Niagara River, that it was purchased in part by the friends of Major Noah, of New York, avowedly to offer it as an asylum for his brethren of the Jewish persuasion, who in the other parts of the world are much oppressed; and it was likewise known that it was intended to erect upon the Island a city called Ararat. We are gratified to perceive, by the documents in this day's Extra, that coupled with that colonization is a declaration of Independence, and the revival of the Jewish government under the protection of the United States, after the dispersion of that ancient and wealthy people for nearly 2000 years—and the appointment of Mr. Noah as first Judge. It is intended, pursuant to public notice, to celebrate the event on the Island, and a flag staff was erected for the Grand Standard of Israel and other arrangements made; but it was discovered that a sufficient number of boats could not be procured in time to convey all those to the Island who were desirous of witnessing the ceremony, and the celebration took place this day in the village, which was both interesting and impressive. At dawn of day, a salute was fired in front of the Court House, and from the terrace facing the Lake. At 10 o'clock, the Masonic and Military companies assembled in front of the Lodge and at 11 the line of procession was formed as follows:

ORDER OF CELEBRATION.

Music, Military, Citizens, Civil Officers, State Officers in uniform, U. S. Officers, President and Trustees of the Corporation, Tyler, Stewards, Entered Apprentices, Fellow Crafts, Master Masons, Senior and Junior Deacons, Secretary and Treasurer, Senior and Junior Wardens, Master of Lodges, Past Masters, Rev. Clergy, Stewards with corn, wine and oil.

GLOBE with square, level and plumb, GLOBE.

Bible, square and compass borne by a Master Mason; the JUDGE OF ISRAEL in black, wearing the judicial robes of crimson silk, trimmed with ermine and a richly embroidered golden medal suspended from the neck; a Master Mason, Royal Arch Mason, Knight Templars.

On arriving at the church door the troops opened to the right and left, and the procession entered the aisles, the band playing the grand march from Judas Maccabeus. The full toned organ commenced its swelling notes, performing the Jubilate. On the communion table lay the Corner Stone, with the following inscription, in Hebrew.

"Hear O Israel, the Lord is our God.—The Lord is one." Ararat the Hebrew refuge, founded by Mordecai Manuel Noah, in the month of Tisri, 5585, corresponding with September, 1825, and in the 50th year of American Independence.

On the stone lay the silver cups with wine, corn and oil.

The ceremonies commenced by the morning service, read emphatically by the Rev. Mr. Seal, of the Episcopal Church. "Before Jehovah's awful Throne," was sung by the choir to the tune of Old Hundred.—Morning prayer.—First lesson from Jeremiah, 31st.—Second lesson, Zeph. iii. 3th verse. Psalms for the occasion, 97, 99, 99, 100, 127th psalm in verse. Antiphonal Communion Service—Psalm in Hebrew—Benediction.

Mr. Noah then rose and pronounced a discourse or rather delivered a speech, announcing the re-organization of the Jewish government, and going through a detail of many points of intense interest, to which a crowded auditory listened with profound attention.—On the conclusion of the ceremonies the procession returned to the Lodge, and the Masonic brethren and the military repaired to the Eagle Tavern and partook of refreshments. The church was filled with ladies, and the whole ceremony was impressive and unique. A grand salute of 24 guns was fired by the artillery, and the band played a number of patriotic airs. The following is the proclamation of the Judge of Israel, which will be read with great attention and interest. A finer day, and more general satisfaction, has not been known on any similar occasion.

PROCLAMATION TO THE JEWS.

Whereas it has pleased Almighty God to manifest to his chosen people the approach of that period, when, in fulfillment of the promises made to the race of Jacob, and as a reward for their pious constancy and triumphant fidelity, they are to be gathered from the four quarters of the globe, and to resume their rank and character among the governments of the earth. And whereas, the peace which now prevails among civilized nations, the progress of learning throughout the world, and the general spirit of liberal- ity and toleration which exists, together with other changes favorable to light and to liberty, mark in an especial manner the approach of that time when

"peace on earth and good will to man" are to prevail with a benign and extended influence, and the ancient people of God, the first to proclaim his unity and omnipotence, are to be restored to their inheritance, and enjoy the rights of a sovereign, independent people.— Therefore, I, MORDECAI MANUEL NOAH, Citizen of the United States of America, late Consul of the said States for the city and kingdom of Tunis, High Sheriff of New York, Counsellor at Law, and by the grace of God Governor and Judge of Israel, have issued this my proclamation.

Announcing to the Jews throughout the world that an asylum is prepared and hereby offered to them, where they can enjoy that peace, comfort and happiness, which has been denied them, through the intolerance and misgovernment of former ages; an asylum in a free and powerful country, where ample protection is secured to their persons, their property, and religious rights; an asylum in a country remarkable for its vast resources, the richness of its soil, and the salubrity of its climate; where industry is encouraged, education promoted, and good faith rewarded: "a land of milk and honey," where Israel may repose in peace, under his "vine and fig tree," and where our people may so familiarize themselves with the science of government, and the light of learning and civilization, as may qualify them for that great and final restoration to their ancient heritage, which the times so powerfully indicate.

The asylum referred to is in the state of New York, the greatest state in the American confederacy. New York contains 43,214 square miles, divided into fifty-five counties and having six hundred and eighty-seven post towns and cities, containing one million five hundred thousand inhabitants, together with six million acres of land, improvements in agriculture and manufactures, in trade and commerce, which include a vast number of three hundred millions of dollars of taxable property. One hundred and fifty thousand militia, armed and equipped; a constitution founded upon an equality of rights, having no test oaths, and recognizing no religious distinctions, and seven thousand free schools and colleges, affording the blessings of education to four hundred thousand children of every religious denomination. Such is the great and increasing state to which the emigration of the Jews is directed. The desired spot in the state of New York, to which I hereby invite my beloved people throughout the world in common with those of every religious denomination, is called GRAND ISLAND, and on which I shall lay the foundation of a City of Refuge to be called ARARAT.

Grand Island, in the Niagara river, is bounded by Ontario on the north, and Erie on the south, and within a few miles of each of those great commercial lakes. The island is nearly twelve miles in length, and varying from three to seven miles in breadth, and contains upwards of seventeen thousand acres of remarkably rich and fertile land. Lake Erie is about two hundred and seventy miles in length, and borders on the states of New York, Pennsylvania and Ohio; and westwardly by the possessions of our friends and neighbors, the British subjects of Upper Canada. This splendid lake unites itself, by means of navigable rivers, with Lakes St. Clair, Huron, Michigan and Superior, embracing a lake shore of nearly three thousand miles; and, by short canals, connects vast sheets of water will be connected with the Illinois and Missouri rivers, thereby establishing a great and valuable internal trade to New Orleans and the Gulf of Mexico.—Lake Ontario to the north, in one hundred and ninety miles in length, and empties into the St. Lawrence, which passes through the province of Lower Canada, carries the commerce of Quebec and Montreal to the Atlantic Ocean.

Thus fortified to the right and left by the extensive commercial resources of the great lakes, and their tributary streams, and the four miles of the sublime falls of Niagara, affording the greatest water power in the world for manufacturing purposes—directly opposite the mouth of the Grand Canal, of three hundred and sixty miles inland navigation, to the Hudson river, and city of New York, having the fur trade of Upper Canada to the west, and also of the great territories towards the Rocky Mountains and the Pacific Ocean; likewise the trade of the western states of America, Grand Island may be considered as surrounded by every commercial, manufacturing, and agricultural advantage; and, from its location, is pre-eminently calculated to become, in time, the greatest trading and commercial depot in the new and better world. To men of worth and industry it has every substantial attraction; the capitalist will be able to employ his resources with undoubted profit, and the merchant cannot fail to reap the reward of enterprise in a great and growing republic; but to the industrious mechanic, manufacturer and agriculturalist, it holds forth great and improving advantages.

Deprived as our people have been for centuries of a right in the soil, they will learn with peculiar satisfaction, that here they can till the land, reap the harvest, and raise the flocks which are unquestionably their own; and in the full and unobscured enjoyment of their religious rights, and of every civil immunity, together with peace and plenty, they can lift up their voice in gratitude to him, who sustained our fathers in the wilderness, and brought us in triumph out of the land of Egypt; who assured to us the safe keeping of his oracles, who proclaimed us his people, and who has ever walked before us "like a cloud by day and pillar of fire by night."

In his name do I revive, renew, and re-establish the government of the Jewish nation, under the auspices and protection of the constitution and law of the United States of America. Confirming and perpetuating all our rights and privileges, our name, our rank, and our power among the nations of the earth as they existed and were recognized under the government of the Judges. And I hereby enjoin it upon all our pious and venerable rabbis, our presidents and elders of synagogues; chiefs of colleges and brethren in authority throughout the world, to circulate and make known this my proclamation, and to give it full publicity, credence, and effect.

It is my will that a census of the Jews throughout the world be taken, and returns of persons, together with their age and occupation, be registered in the archives of the synagogues where they are accustomed to worship, designating where they are accustomed to be, and are distinguished in the useful arts, in science, or in knowledge. Those of our people who from age, local attachments, or from any other cause prefer remaining in the several parts of the world which they now respectively inhabit, and who are treated with liberality by the public authorities, are permitted to do so, and are especially recommended to be faithful to the governments which protect them. It is, however, expected, that they will aid and encourage the emigration of the young and enterprising, and endeavor to send to this country, such as will add to our national strength and character, by their industry, honor and patriotism.

Those Jews who are in the military employment of the different sovereigns of Europe are enjoined to keep in their ranks until further orders, and conduct themselves with bravery and fidelity.

I command that a strict neutrality be observed in the pending war between the Greeks and the Turks, enjoined by considerations of safety towards a numerous population of Jews now under the oppressive dominion of the Ottoman Porte.

The annual gifts which for many centuries have been offered to our pious brethren in our Holy City of Jerusalem, to which may God speedily restore us, are to continue with unabated liberality; our seminaries of learning and institutions of charity in every part of the world are to be increased, in order that wisdom and virtue, may permanently prevail among the chosen people.

I abolish for ever polygamy among the Jews which, without religious warrant, still exist in Asia and Africa. I prohibit marriages or giving Keduchim without both parties are of a suitable age and can read and write the language of the country which they respectively inhabit, and which I trust will ensure to their offspring, the blessings of education, and probably the light of science.

Prayers shall for ever be said in the Hebrew language, but it is recommended that occasional discourses on the principles of the Jewish faith, and the doctrines of morality generally be delivered in the language of the country, together with such reforms as may, without departing from the ancient faith, add greater solemnity to our worship.

The Canite and Samaritan Jews, together with the black Jews of India and Africa, and likewise those in Cochin, China, and the seat on the coast of Malabar, are entitled to an equality of rights and religious privileges, as are all who may partake of the great covenant, and respect and obey the Mosaic laws.

The Indians of the American Continent in their admitted Asiatic origin, in their worship of one God in their dialect and language, in their sacrifices, marriages, divorces, burials, fastings, purifications, punishments, cities of refuge, divisions of tribes, in their High Priests, and in their wars and in their victories, being in all probability the descendants of the lost tribes of Israel, which were carried captive by the king of Assyria, measures will be adopted to make them sensible of their origin, to cultivate their minds, soften their condition, and finally re-unite them with their brethren the chosen people.

A capitation tax of three shekels in silver per annum, or one Spanish dollar is hereby levied upon each Jew throughout the world, to be collected by the treasurers of the different congregations, for the purpose of defraying the various expenses of reorganizing the government, of aiding emigrants in the purchase of agricultural instruments, providing for their immediate wants and comforts, and assisting their families in making their first settlements, together with such free will offerings as may be generously made in the furtherance of the laudable objects connected with the restoration of the people and the glory of the Jewish nation. A Judge of Israel shall be chosen once in every four years by the Consistory at Paris, at which time Proxies from every congregation shall be received.

I do hereby name as commissioners, the most learned and pious Abraham de Cologna, Knight of the Iron Crown of Lombardy, Grand Rabbi of the Jews and President of the Consistory of Paris, like the Grand Rabbi Andrade of Bordeaux, and also our estimable Grand Rabbi of the German and Portugal Jews in London Rabbis Herschell and Mendoza, together with the Honorable Aaron Nunn, Cardozo of Gibraltar, Abraham Isaac, Esq. of Leghorn, Benjamin Grados of Bordeaux, Dr. E. Gans and Professor Zuntz of Berlin, and Dr. Leo Wolff of Hamburg, to aid and assist in carrying into effect the provisions of this my proclamation, with powers to appoint the necessary agents in the several parts of the world, and to establish emigrating societies, in order that the Jews may be concentrated and capacitated as a distinct body, having at the head of each kingdom or republic such presiding officers as I shall upon their recommendation appoint. Instructions to these my commissioners shall be forthwith transmitted. And a more enlarged and general view of the plan, motives and objects will be detailed in the address to the nation. The Consistory of Paris is hereby authorized and empowered to name three distinct persons of competent abilities to visit the United States, and make such report to the nation as the actual condition of this country and its state shall warrant.

I do appoint Roshodes Adar, Feb. 7, 1826, to be observed with suitable demonstrations as a day of thanksgiving to the Lord God of Israel, for the manifold blessings and the signal protection which he has designed to extend to his people, and in order that on that occasion our prayers may be offered for the continuance of his divine mercy, and the fulfillment of all the promises and pledges made to the race of Jacob. I recommend peace and union among us, clarity and good will to all; toleration and liberality to our brethren of every religious denomination, enjoined by the mild and just precepts of our holy religion. Honor and good faith in the fulfilment of all our contracts, together with temperance, economy and industry in our habits.

I entreat to be remembered in your prayers, and lastly and most earnestly, I do enjoin you to "Keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments and his judgments, and his testimonies as it is written in the Laws of Moses, that thou mayest prosper in all thou dost, and whithersoever thou turnest thyself."

Given at Buffalo, in the State of New York, this second day of Tisri, in the year of the world, 5585, corresponding with the fifteenth day of September, 1825, and in the fifth year of American Independence.

By the Judge, A. B. SEIXAS, Secy Pro Tem.

MISCELLANEOUS SELECTIONS.

FROM THE NEW YORK OBSERVER.

FEMALE EDUCATION IN INDIA.

The following account of the origin and progress of the efforts which have been made within a few years in Great Britain and Calcutta for the education of females in India, is from an Appeal recently published by the Committee of the Church Missionary Society of Great Britain.

In the year 1820, the late Rev. William Ward, then on a visit home from Serampore, called the attention of the British public to the number of Women who were annually sacrificed on the Funeral Pile; and strenuously urged, as the best mode of putting an end to this superstitious and horrible delusion, that active measures should be adopted to cultivate the minds of the Females of India. In the autumn of that year, a fund was raised, under the sanction of the British and Foreign School Society, for the purpose of sending out to the Calcutta School Society a lady duly qualified, who would undertake to superintend a school for training native female teachers, who might be fixed, after proper instruction, as school-mistresses in suitable stations. This lady, who had long been desirous of taking an active share in meliorating the condition of the Heathen, offered her services, and

was immediately accepted; being well prepared to fill the important office designed for her: she had, for several years, superintended the education of the daughters of a nobleman who held a high station in the British Cabinet; and, at the time alluded to, was residing in the family of a General Officer, where she was much esteemed and respected. The deep interest which she took in the state of Heathen Females, led her to renounce the comforts and conveniences which she enjoyed; in order to labor for their improvement. On her arrival in Calcutta, in November, 1821, she was greatly concerned to find that the Committee of the School Society, to whom she had been recommended, composed partly of native gentlemen, was not by any means at that time prepared to engage in any general plan of native female education.

At this juncture, the Corresponding Committee of the Church Missionary Society, who had for seventeen years been watching every opportunity of meliorating the condition of the Heathen, thought that they could perceive, among the natives generally, the growth of more liberal habits of thinking. Under this impression, they undertook to provide for the support of Miss Cooke, (who has since been married to the Rev. Isaac Wilson, one of the Society's Missionaries in Calcutta,) and to promote the objects of her mission. The result has surpassed the most sanguine expectations. In three years, the number of girls under instruction, in the Society's schools in Bengal alone, has exceeded Eight Hundred; and that number may now be enlarged to a very great extent, when adequate funds shall be provided—so rapidly is this happy change of sentiment in regard to females taking place among the natives.

What will the enemies of eastern missions say to this. Here are more than Eight Hundred Female children brought under Christian instruction in the short space of three years by a single society, in a single province, and principally by the labors of a single individual. Eight hundred female children taught to read and write, sew and knit, and to discharge with propriety all the duties of daughters, sisters, wives, and mothers! From another part of the same document, we learn that there are, also, in the schools of the Society more than 3000 boys in the province of Bengal alone. Is all this nothing? Is it nothing that nearly four thousand human minds have been rescued from ignorance and the most cruel superstition, and have been imbued with Christian principles fitted to produce the highest happiness in this world and the world to come? Will not the mere philanthropist rejoice at the opening which has been made in the introduction of the arts and sciences and social institutions of Europe into a populous empire, and will he not desire that the feeble efforts which have been attended with so much success may be continued with increased vigor? Will he not wish that the sums which have been contributed in this country and Great Britain for the support of foreign missions, may be multiplied a hundred fold? We wish that the Editors of the National Intelligencer, and all who speak with disrespect of missions to India, would give a candid answer to these questions.

ACTIVITY OF RELIGIOUS PRINCIPLE.

Religion teaches us the true value of time, and gives us proper motives for exertion. Its duties are so comprehensive that they furnish employment for every station in life, and for every grade of intellect.—Without the master-working principle to govern the heart, the season of retirement is often perverted to purposes of self-indulgence. The occupations of public life may be abandoned with pleasure, but their place is not always supplied by the active pursuits suited to a retired station. It is religion alone that can properly instruct us in the performance of our relative duties, and enable us, in all situations, to discern the things to which we should give our time and attention, as responsible beings.

Among the various occupations that offer themselves to the contemplative mind in religious retirement, there is one of obvious usefulness, which is much neglected in our country. I mean the duty of imparting to others the knowledge and experience which have been derived from an active intercourse with the world. It is a mistake to think that none but people of great abilities, can render this service to their fellow-creatures. A plain and humble capacity may exemplify a useful truth in a striking manner. The heart that has felt a painful lesson of experience, is perhaps the best qualified to impart the knowledge so acquired to others. Many persons are prevented from contributing their mite to the public good in this way, by the fear of critical censure and worldly ridicule. They are willing to admit that they have a little useful knowledge, acquired from experience, but they are afraid of being accused of vanity if they produce their slender hoard in public. They forget that in the parable of the talents the person who was least endowed, was the only one that was punished, because his neglect was considered inexcusable. It is doubtless agreeable to the highly-gifted, to bring forth the redundant stores of fertile genius for the adornment and improvement of the world. The candidates for fame, are right to examine carefully their claims to the much coveted laurel before they engage in an arduous and doubtful competition for their idol. But the humble contributor to public improvement, who chooses the least ostentatious mode of conveying plain truth to those who need it, should not shrink from the scourge of criticism, though it be uplifted against him. He may be perfectly conscious of all the deficiencies with which he is reproached, so necessary to please the fastidious taste of the critic, but he should not be discouraged in his pursuit, by the award of judges to whom he has never had the vanity to appeal, and whose condemnation does not disturb his better feelings. His sole purpose is to make himself, in some humble measure, useful to his fellow beings. And he looks higher than any earthly tribunal for aid and encouragement in this undertaking. If one heart is touched by his homely precepts, he is amply rewarded for the toil they have cost him. Nay, if his awkward endeavors to exemplify important truths have awakened in the task some mind better qualified to perform it, he feels that he has done some little good, and with that little he is satisfied. He knows that he does not merit the approbation of the critic, and he feels that he does not desire the applause of the world, so that to two fertile sources of vexation of spirit, he has happily invariable.

Family Visitor.

JEWS' REGARD FOR THE SABBATH.

Extract from the Journal of the Rev. W. B. Lewis, Missionary in Palestine.

Dec. 6.—In the morning I visited two of the Ashkenazic synagogues, one belonging to the sect of the Pharisees, and the other to the Chasidim. I must acknowledge I felt much gratified to-day in walking through the streets. I could have fancied myself in some English country town on a Sabbath morning. It was not, indeed, a Sunday sabbath—a day to commemorate the triumphant resurrection of the Son of

God from death and the grave; but it was a day apparently and universally consecrated for the acknowledgment of the One Great Being, who in the beginning blessed the seventh day and sanctified it. No shop was open—no noise heard—and scarcely a creature was to be seen, except in the direction of the synagogue. It was solemn; and they seemed not only to confess the existence of a God, but that his commandments ought to be obeyed also; and that one day out of seven, is the least which God's creatures upon earth should devote to the special service of Him who made the heavens and the earth. I truly enjoyed a pleasure which is not often afforded in this country among Turks and nominal Christians. I spent the greater part of the day in the house of D.—B.—He wished me very much to dine with him, but he declined so early that I declined. The Jews dine very early on their Sabbath-day, as the dishes are prepared the day before, and left in a hot oven: to have a hot dish they must not delay the hour of dinner. The Jews cannot even indulge themselves on this day, with tea or coffee, (except such as have Christian or Turkish servants,) as it would require the lighting of a fire. Yesterday evening, after the Sabbath had commenced, a woman in the house where I lodged, called my servant, and made him take a lamp to light the fire for her. The Jews do not think it wrong to ask a Christian or a Mussulman, to do that which they will not do themselves.

From the Journal of Messrs. Richards and Stearns, at Lahanah.

AN EVENING SCENE.

A delightful evening: one of the very few that are here marked with the higher splendors of a sunset scene. The west is filled with rich and brilliant tints, the reflections of which give a softened beauty to the rugged heights of Kanai and Morokai, while they at the same time throw the bold mountains of Mowee with purple and blue, the cumulus clouds that hang over them with the deepest shades of amber and gold. Every object was so uncommonly lovely, that, on our way to evening prayers, we involuntarily stopped to give utterance to the emotions of admiration we felt at the beauty and serenity of land and ocean sky. The natives themselves seemed to partake in the quietude and peacefulness of the scene, and instead of finding them, as is usually the case at this time of the day, sporting in the surf, or singing and dancing on the beach, they were seated in numerous groups, studying, conversing, or musing in silence. Two schools within a short distance of each other, each containing 20 or 30 scholars, were reciting to native teachers, while their respective chiefs, seated in large chairs, were presiding over the exercises. The monotonous sound of another within the fort, was distinctly heard; while the distant hum of a fourth came across the water of a large fish pond, immediately in the rear of it. With such objects and sounds in full view and hearing, the transition of thought from the natural to the moral state of things, was easy and almost unavoidable; and we never recollect having felt more calm and sober joy in the contemplation of our character as missionaries to the heathen, than at that moment. In anticipation of what we hope, the intellectual and spiritual condition of this people, at no very distant period, will be, we could scarce avoid exclaiming, "Lo! the winter is past; the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come!"—*Missionary Herald.*

RELIGIOUS CONVERSATION.

I will tell you a story which I have from very good hands, of two very eminent men, both for learning and piety, in the last age, or rather the beginning of the present; the one of them a great Prelate, (indeed a Primate,) and the other a Churchman of great note. These two eminent men, as they often met together, to consult the interest of learning and the affairs of the church; so when they had despatched that, they seldom parted from one another without such an encounter as this: "Come, good Doctor," said the Bishop, "let us now talk a little of Jesus Christ." Or, on the other side, said the Doctor, "Come, my Lord, let me hear your Grace talk of the goodness of God, with your wonted eloquence: let us warn one another's hearts with heaven, that we may be better here this cold world." And thus they performed with that reverence and ardent zeal, with that delightful sense and feeling, that afforded matter of admiration to those of their friends or servants that happened to be present, or to overhear them. Here is now an example of holy conference, without a preface and yet without exception: a precedent, easy to imitate wherever there is a like spirit of piety. A few such words would put profane men out of countenance, and turn the tide of conversation.—*Goodman's Winter Evening Conference.*

SLAVERY.

The following anecdote is related by Mr. Watson, in his very able defence of the Methodist missions. He gives it on the authority of a pious missionary, Mr. Gilgras, who was an eye witness of the facts, and I pity the insensibility of the man who can read it without emotion. "A master of slaves, who lived near us, in Kingston, Jamaica, exercised his barbarities on a Sabbath morning while we were worshipping God in the chapel; and the cries of the female sufferers have frequently interrupted us in our devotions. But there was no redress for them or for us. This man wanted money, and one of the female slaves having two fine children, he sold one of them, and the child was torn from her maternal affection. In the agony of her feeling she made a hideous howling, and for that crime was flogged.—Soon after he sold the other child. This turned her heart within her, and impelled her into a kind of madness. She howled night and day in the yard; tore her hair; ran up and down the streets and the parade, rending the heavens with cries, and literally watering the earth with her tears.—Da wicked massa Jew, he sell my children. Will no Buckra massa pity nigger? What me do? Me no have one child." As she stood before the window, she said, lifting up her hands towards heaven, 'My massa, do, my massa Minister, pity me, my heart do so, (shaking herself violently,) my heart do so, because me have no child; me go to massa house, in massa yard, and in my hut, and me no see 'em.' And then her cry went up to God."—*Stearns, on West India Slavery.*

ANTIQUITY.

Extract from "Editorial Letters" published in the Eastern Argus.

BOOTHBAY.

This place, though much frequented by coasters and seamen, is but little known to the people of the state generally, and yet there are many things in its history and local character, which deserve remembrance, and which render it a place of more than ordinary interest. It is bounded on the west by the Sheepscot river, on the east by the Damariscotta, on the north by the town of Edgecomb, and on the south by the ocean. It is bordered on the seaboard by numerous islands, bays, promontories, and inlets, and affords one of the finest and most capacious harbors in N. England. There are relics of antiquity in this vicinity, which show that the place was inhabited by civilized people before the fathers of the present inhabitants came here. I have been this afternoon a distance of two or three miles, to view a spot which is celebrated amongst the people here for these relics. It is in the south-easterly part of the town, at the head of Littlekin's Bay, where the water approaches within a few rods of the Damariscotta river. This spot has been much noted as a carrying place, where the Indians were accustomed to cross with their canoes. Near the head of the bay there may be seen, at low water, the bottoms

of two or three large vessels, which were probably sunk there before the present race of inhabitants settled on this coast. On the carrying place have been discovered various ruins of buildings, foundations of chimneys, cellar walls, broken pots and kettles, iron wedges, pipes, copper, &c. At the head of this bay stands an old gristmill, and I was told that in preparing the foundation for this mill, it was discovered that a gristmill had before stood on the same spot. The old sills were found embedded in the ground, partly burnt, and the millstones sunk in the water and broken. Similar indications of ancient settlements, I understand, have been discovered on the islands of Monhegan and Damariscove, which lie off abreast of this town. These relics have greatly puzzled the people here, and have for a great many years been a perpetual theme of wonder and remark. From the numerous pipes, and the forms of ware and tools that have been found, the inhabitants here think it was a Dutch colony that attempted a settlement, and was swept off by the Indians. Whether history can throw any light on the subject, I am unable to say. We know that there were attempts to effect a settlement on this coast more than two hundred years ago. It is related in some of our histories, that a company under Sir John Popham, attempted a settlement at the mouth of the Kennebec, in 1607; but we are informed that they abandoned it on account of the severity of the climate, where, as they said, "they could find nothing but extreme extremities."

THE LOST CHILD.

Fifty years ago, Adam Nicely settled at the foot of the Cleavefoot Ridge, Ligonier Valley, where he has continued to reside ever since. Mr. Nicely is now more than eighty years of age. When he commenced clearing his little spot of land in the then wilderness, he had three or four sprightly and interesting children, who were "their father's hope and their mother's joy." Not long after this period, two of them, one evening, left their lovely habitation for the purpose of gathering strawberries. They were followed by their little brother Jacob, without the knowledge and consent of his parents, and who did not return with the other children—nor was he seen by them. The alarm was immediately given, and the neighborhood scoured, but the search proved ineffectual. For two weeks with intense anxiety of mind, and feelings that cannot be described, the unhappy parents sought their darling little Jacob in the wilderness. He could not be found. It was at length concluded that he had fallen a prey to the ruthless panther.

Some time since, Mr. John Wolfe, a young man who formerly resided in Ligonier Valley, emigrated to the state of Ohio. Having occasion lately to return on a visit to his friends, he stated that, during his travels, he had become acquainted with a white man near Fort Seneca, who lived after the manner of the Indians, and who stated that when very young he had been taken from his parents in Ligonier Valley, by a party of Indians, and had continued with them ever since. When this information was communicated to old Mr. Nicely, he concluded that this man must be his son Jacob, who had been lost so many years. Under this impression, notwithstanding his age, he made the necessary arrangements to visit him; and succeeded in finding and once more beholding his darling son. Jacob Nicely resided near Fort Seneca, and though comparatively more civilized, still his habits and manners were not dissimilar to those of the Indians who surrounded him. And from the resemblance of his features to those of the other members of the family—the time and manner of his capture—the recollection of his name by himself along with other circumstances—all conspired to convince Mr. Nicely that he is indeed his son. Thus it is that Providence has, in his own way, after many years, restored a lost child to his affectionate parents, before their grey hairs descend to the grave. Jacob Nicely is soon expected on a visit to his relatives.—*N. Y. paper.*

CAMP-MEETINGS.

FOR ZION'S HERALD.

The Camp-meeting for Kennebec district commenced in Windsor, on Monday, September 5th. The weather was fine. Thirty-one persons were present on Tuesday morning six more, making thirty-seven in the whole. The public services commenced Monday evening, when brother Stephen Lovell preached from Deut. xxiii. 14. "For the Lord thy God walketh in the midst of thy camp to deliver thee; therefore shall thy camp be holy, that he see no unclean thing in thee, and turn away from thee." An unusual spirit of prayer prevailed throughout the encampment, for the conversion of sinners, and the deepening of the work of grace in the hearts of believers. On Tuesday we realized in an eminent degree the answer of prayer. So remarkable were the displays of divine power manifested, in the deep solemnity of the congregation, the earnest cries of awakened sinners, and the joy of the saints, that we could truly say, "We have gained a day." Two weeks seemed to have advanced much more than has been usual in so short a time. We had preaching from the stand at 8 and 11 o'clock, A. M.; and at 2 and 7 P. M. on each day excepting the last, when preaching in the evening was omitted, in consequence of rain. After each sermon, sinners were invited to the altar for prayers, and on each invitation from forty to fifty came forward. So much seriousness, candor, and deliberation in mourners I have never before witnessed. Our labors on Tuesday were crowned with sixteen who professed pardoning grace. On Wednesday twenty-three more gave witness that Christ had power on earth to forgive sins. Thursday, the last and great day of our feast, was distinguished by an uncommon degree of power, which was manifested in the awakening and conversion of souls. The rain in the evening had a favorable effect on our religious exercises, keeping the people of God to their tents and to their devotions. On Friday morning before parting we had the unspeakable happiness of numbering ninety-eight in the whole who had professed faith in Christ. Many of the people of God witnessed the deepening of the work of grace in their hearts. The preacher experienced the outpouring of the heavenly unction, and were enabled to declare the truth of God with the demonstration of the Spirit and with power.

Truth from their lips prevail'd with double sway,
And those who came to scoff remain'd to pray.

Indeed so general was the serious attention of the congregation during the exercise of preaching that a spectator would have been ready to suppose they were all Christians; or all wished to be Christians. A very few exceptions occurred of individuals in the outskirts of the encampment, who were not disposed to conduct themselves with strict propriety. We, however, found the benefit of our excellent law, which authorizes the immediate arrest and detention of disorderly persons.

There were thirty preachers present. The number of those who encamped on the ground was 775. The greatest number that composed the congregation at any one time was probably about 1700.

On the whole we may safely say, that no Camp-meeting in Maine, and few in New England, considering the number present, have been productive of more apparent good than this. But the good effects of Camp-meetings, we well know, are not confined to those who there become converts to the religion of Christ—Christians experience the deepening of the work of grace, and carry to their homes a larger measure of the beloved fire. Many sinners are there convicted who afterward become converts. Hence general revivals of religion are among the most precious fruits of this institution, which seems to be of God's appointment. To those who object to the propriety of Camp-meetings, I would make only this reply.—"Go to Camp-meeting."

MOSES SPRINGER, Ja.

FOR ZION'S HERALD.

Our Camp-meeting commenced at Unity, N. H. on Tuesday the 6th of September. Several causes conspired to make this a small meeting, as to numbers: one of which was, there was, on the same week, another Camp-meeting, on New Hampshire District; and one expected, the next week, within 20 or 30 miles in the other direction, on New London District. So that our brethren, as a general thing, came only from the immediate vicinity of the meeting, and they were not so spirited even here, as we could wish. The number of tents was about twenty. The fewness of our numbers, however, did not limit our blessings. We have reason to believe, the meeting was as useful as many, if not as any, of the kind, according to the number present to be benefited by it. There were from fifteen to twenty converted, and a number reclaimed from a back-slidden state. But the advantages of the meeting were principally realized in the church; for it was here, that the ministers and brethren, principally centered their exertions. A number of us in the ministry, had, for some time, lamented, that the work of Christian believers had not gone on and prospered, as was desirable; and as might have been expected. Especially on Unity Ct. for about twelve months past, the tone of religious feeling had been low, and all the institutions of the church appeared sinking. Class-meetings were but poorly attended—family religion, was in some instances, neglected—worldly-mindedness began to creep in—and all the wheels of the church moved heavily. This I confess, grieved and alarmed me. I began to fear, that the fault perhaps might rest in us, who were called to be watchmen upon the walls of our spiritual Jerusalem. At least, I feared that I had not preached as I should, the necessity of entire satisfaction—not so much—not so often and experimentally, as was necessary. How often have I thought of late.—Of what use is it to have souls converted, and enlarge the borders of the church, when the salt soon, and in so many instances, loses its savor. With such feelings, I went to this meeting; and with similar feelings, I believe many went thither. Brother Peasley introduced the meeting, by a warm address on Christian experience; in which he urged the necessity of purifying the soul through the Spirit, (1 Peter, i. 22.) And from that time, it was pleasant night and by day, to witness the earnest travail of souls in the church, for a deeper experience in the things of God. Such deep convictions of the depths of depravity in the heart! Such groanings for salvation therefrom! Such answers of peace and triumph, as were received by numbers! and such rejoicings as were poured forth, from their full souls! all constrained us to say—These are indeed times of refreshing—May these blessings prove lasting, and enable the possessors to spread the holy flame wherever they go. The ministers appeared stirred up, to seek more of the fullness of the blessing of the gospel of peace; and we trust, many of them got better prepared, and were more determined, to preach thisfulness.

The weather was pleasant except one half day, when the rain drove us to our tents, where the work still went on. The congregation, as a general thing, behaved with great decorum, and manifested a disposition to get good. The last day, it is true; a few Universalists felt as if their system suffered, at which they manifested much uneasiness, and showed a disposition to oppose and contradict. May God give them repentance unto life. If Universalists really believe their doctrine, why is it that they are so uneasy when others object to it? Why do they fret themselves because of unbelievers? If others have a mind to reject their light, and continue in unbelief, until God shall unfold all things to their view, let them go on. Every thing will come out well, in the end. At any rate, these men of superior light, ought to have no other feelings than those of pity, towards their benighted fellow-beings—and I know not as they need even this. The Universalists very generally, however, seem very uneasy—often vexed—and not unfrequently, quite angry, when their sentiments are opposed—and often debate and contradict, and disturb a whole encampment of peaceable worshippers.—This looks a little suspicious.

There were thirteen or fourteen sermons preached on the ground, and a greater number of exhortations. I believe, than is usual. These were very profitable. Saturday morning, we assembled at the stand, for the last time. A short address was delivered, inculcating the necessity of perseverance in duty, in sacrifice, and in faith. At the close of which, all held up the right hand, in token of renewing and confirming their covenant with God; and then both hands were raised towards heaven, expressing that, though we part now, we have a good hope of meeting in that bright world above, where the wicked cease from troubling, and the weary are at rest. We then sang a doxology—the blessing was pronounced, and we departed rejoicing in God our Saviour. W. FISK. Castaldi, Sept. 12, 1825.

FOR ZION'S HERALD.

We are aware that very many, and some who truly fear God, and are persons of intelligence, feel opposed to the institution of Camp-meetings as a mode of worship not enjoined in the scriptures, as one altogether inexpedient, if not improper. But we are well assured that the objections of sensible Christians, to this mode of worship, arise chiefly, if not wholly, from their imperfect knowledge of the nature, origin, design, tendency, immediate and remote effects of Camp-meetings. Their information is either from others, altogether incompetent to judge in the case, or from personal observation, cursory, scanty and partial. Not but that many who do not believe these meetings to be proper, expedient and useful, intend to be candid, and to judge correctly; but then they are not aware of the kind and extent of information necessary to a fair understanding of the subject.

I would say, that in order to judge wisely in this case,—a person should have considerable acquaintance with the previous character of those who attend these meetings—he should attend one of them himself, with an unprejudiced mind, with a sincere desire and prayer to the Father of lights, for wisdom to guide his understanding—he should then closely and calmly observe the commencement, progress, and close of the meeting—he should narrowly, seriously and candidly, observe the immediate and also the remote effects of the meeting on the persons who attended it;—and lest one Camp-meeting should not afford a complete specimen of the whole, he should attend several, in the above manner. From the ultimate decision of a person thus prepared to judge, (and no other method of forming an opinion is entitled to our confidence,) from a decision thus formed, I say, the friends of Camp-meetings have nothing to fear. In this manner, the writer of these remarks has endeavored to form an opinion for himself, respecting this mode of worshipping God; and his opinion as thus formed is,—*The Methodists would not be justified before God, their own consciences, or any judge competent to decide, should they at present discontinue these meetings.* Indeed we know that these meetings have been as much owned of God to the building up of our church, as any other means of grace; and we know also, that other denominations are under strong obligations to this mode of worship, for accessions to their number of communicants, for reviving and strengthening many other members of their churches.

The good effects of the Camp-meeting in Westmoreland, (N. H.) in June 1824, have been visible in that and the neighboring towns ever since. Not only did the reformation spirit attend the meeting, but the good seed there sown afterward sprang up, in a blessed and extensive revival in that region.

Our second Camp-meeting in Westmoreland commenced Sept. 14, 1825. In the evening, our public exercises were attended with more seriousness and fervor, than are usual in the beginning of our services. Prayers in the tents were importunate and availing. Sept. 15.—In a praying circle in the forenoon,

fifteen mourning sinners presented themselves as subjects of intercession, and five of them professed to find peace in believing. In another praying circle in the afternoon, ten poor sinners came forward for prayer, and several of them professed to find consolation in Christ. In the prayer-meetings in the tents, after the evening sermon, seven believers professed sanctifying grace. Sept. 16.—In the morning and forenoon, the attention of the people to the word, which had hitherto been very good, now became remarkably fixed and solemn. A meeting of the preachers in their tent at 8 o'clock in the morning, was owned of God in a most gracious manner. It was conducted in the manner of a class-meeting. Two of the Lord's messengers professed to find a fullness and evidence of divine love, beyond their former experience. It was a searching, melting, quickening time, to most, if not to all present. In a praying circle in the afternoon, from 25 to 30 mourners came forward for prayers. The work of conviction appeared to be more extensive than at any preceding time of the meeting. A very considerable part of the unconverted on the ground, appeared to feel in a degree, the force of those solemn truths, which had been so faithfully declared to them. In the evening, the sons of thunder put forth all their strength upon the stand, and we hope our gracious God rained righteousness in some measure upon the congregation. Sept. 17.—In the morning, the clouds shed their stores upon us in abundance; but at 10 o'clock we had a considerable congregation of attentive hearers: 23 mourners came forward in the afternoon, as subjects of intercession, and some of them professed to find Christ. A good spirit prevailed in the congregation in the evening, notwithstanding a considerable number of idle fellows, released from the employments of the week, (it being Saturday,) haunted the confines of the encampment. Sept. 18.—A vast multitude assembled, and during two or three of the first sermons, were attentive to the word. Afterwards, a considerable number in the skirts of the congregation, became uneasy, regardless of order and propriety of behaviour. But this prevented not a great part of the assembly from hearing quietly and seriously. In the evening, the work of God spread like a great flame, and was fanned with the breath of prayer without ceasing. Many found redemption from the dominion and guilt, as well as from the inheritance of sin. Sept. 19.—At an early hour the forenoon commenced, progressed with a heavenly sweetness, and closed to many (I trust) with a sealing blessing from God.

The curious may desire some further particulars concerning our meeting: the following items are therefore subjoined. There were 19 tents, about 30 preachers, 18 sermons, 37 exhortations from the stand,—the greatest number of people on the ground at any one time, supposed not far from 6000,—instances of conversion ascertained, 55,—do. of sanctification, 25,—a considerable number of backsliders reclaimed,—21 persons admitted on trial in the church. In view of the above facts and observations, how can we but say—WHAT HATH GOD WROUGHT!! A. LUMMUS.

FOR ZION'S HERALD.

MR. BADGER. When I sent you the piece signed "Gamaliel," with a few introductory observations, it was my design to have followed it immediately with a few remarks on the last communication of "A Congregationalist." Unavoidable circumstances have produced the delay.

I regret the necessity I am under of appearing to be personal in my reply to "A Congregationalist" in the Herald of the 7th and 14th ult. While the discussion was confined to principles this was easily avoided; but when irrelevant observations are brought in and applied to men and measures, it becomes necessary to point out their relevancy; in doing which, some degree of personality becomes unavoidable. I regret too that my learned friend was under the necessity of writing in so much haste that he could not be otherwise than "diffusive," as this renders it difficult to collect and describe his sentiments in as few words as is desirable in a newspaper essay. But I do not blame him for this, while I labor under the same necessity myself, and am all but forbidden to devote an hour to this subject. My observations and remarks must therefore be brief.

Keeping in view the question at issue between us, viz. the competency of an education less than liberal, and the arguments adduced in my communication of the 27th of April last, I am ready to say that if those arguments do not support that question, I will cheerfully give it up. Not that I suppose these are all that might be brought to support it, or that they are there set in the strongest light; but if these fail, I know of no better one to which to rely. And further, if I know myself, I had rather acknowledge my own error upon conviction, than prove that another is in error, or have reasoned inconclusively, especially such an one as the learned "Congregationalist," whose sentiments I feel it my duty to oppose.

My first argument to prove that a liberal education is not necessary to the gospel ministry, or in other words, "that a knowledge of Christian Theology alone, is all that is necessary, and that this may be obtained in the vernacular tongue," is drawn from Christ's choice of unlearned men to be his apostles. "Here," says my friend, "he is supposed to set us an example that we should follow his steps." &c. I would rather say that his choice of unlearned ministers is a warrant for our choosing them under certain circumstances, and not an example to be followed on all occasions. He afterwards chose Saul, a learned man, to be an apostle. Here then we have twelve unlearned, and one learned man chosen by Christ to the apostleship. And why did he choose unlearned men? Was it because he could not find those that were learned? This would be a warrant for our doing the same under the same circumstances. Or did he choose such because, on the whole, they were the fittest instruments to confound the wisdom of the world, and magnify the riches of his grace? This is the most likely. And why may not we, or rather why may not He do the same now for the same reasons? To make nothing of the conduct of our Saviour in this respect—to pass over what is written, and build a practice upon something supposed to have been said or done, but not recorded, may many times be found convenient, but it is not the way to settle any controversy.

But my learned friend is very desirous to make it appear that the apostles were learned men, and asks, "Is it not to be taken into the account, that his disciples were furnished with miraculous powers; that because they had not time and means to acquire in the ordinary way the several languages of the world, they received the gift of tongues; that they were already acquainted with Greek and Hebrew, and received the gift of the gospel from the lips of Christ himself?" But all these qualifications did not give them what would be called a liberal education in those days. This we may gather from Acts iv. 13. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men." &c. This was after they received the gift of tongues. And I cannot admit, till proof be produced, that the apostles received the gift of tongues, to enable them to minister in their vernacular tongue. It is sufficiently evident that they received the gift of tongues that they might instruct those who did not understand their tongue. Nor can I admit "that they were already acquainted with both Greek and Hebrew," nor, as certain, that they were acquainted with either, at this time. The Hebrew was not spoken by the Jews after the Babylonish captivity, (but a sort of Chaldaic-Syriac) unless, as Dr. Lightfoot supposes, the knowledge of it was miraculously restored on the day of Pentecost. Nor do I know what proof there is that the Greek was spoken by the Jews, except some foreign Jews who resided at Jerusalem, and who were called Hellenists. But this is a question for the learned, and I drop it.

Concerning the abundant qualifications of the apostles for the work of the ministry, there is no dispute between my friend and me, but only in what their qualifications consisted. But it is important to observe, that whatever is implied in the apostleship, it was long after their call to the apostleship, that they received it. And yet my friendly opponent says, with reference to Methodist preachers, "I am correct, the prescribed course of reading and study may follow, instead of preceding the permission to teach and expound the oracles of God. To do I feel a strong objection." And does not his objection lie equally against the course pursued in the case of the apostles? Their qualifications, as he considers them, followed, instead of preceding their permission to teach and expound the oracles of God.

My second argument consists of two parts. The first is taken from the silence of the apostles respecting languages, and the sciences in the instruction they gave for the future government of the church in the choice of ministers; and the second, from what St. Paul has said respecting "excellency of speech," &c. regarded as ministerial qualifications. My friend admits the first part of the argument, but says it is of the "negative kind," and "quite unsatisfactory." "Is not enough," he asks, "that the apostles require their successors in the ministry to 'study to show themselves approved unto God—workmen that need not to be ashamed'—thoroughly furnished unto all good works—able to convince gain-sayers—showing not only uncorruptness in doctrine and gravity, and sincerity, but 'sound speech, that cannot be condemned?' To this I answer, it is quite sufficient, and many possess all these qualifications at the present day without a liberal education. If my friend doubts this, he will hardly dispute me when I say that the apostles possessed them before they received what he considers a liberal education. To say they did not, would be a reflection on the wisdom of Christ who called them to the ministry. But if the apostles possessed them without a liberal education, why may not others? He joins as a reason why the apostles did not "dictate to ministers of future generations the particular course they should pursue" in regard to obtaining an education, "that they could not, from the nature of the case" (as different modes of education have prevailed at different times, and in different countries, have done this "without the spirit of prophecy." But let me ask him whether they had not the "spirit of prophecy," and if so, what good reason can be assigned why they did not do it, other than that which I give, viz. that a liberal education was not regarded by them as necessary to the gospel ministry.


I do not well understand my friend in what he says with the view to do away the force of the argument, but on Paul's disclaiming the use of "excellency of speech, wisdom of words," and God's choice of the "fishermen of the world," &c. In reference to the first, he says, "excellency of speech, &c. are phrases which the apostle uses in opposition to those, who by their philosophical speculations on religious subjects, made the cross of Christ of none effect." For I must send him to look at the passage again. "For I must not seem to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." Are the words of my friend and those of the apostle of the same meaning? On the passage, "God hath chosen," &c. he tells us the apostle "had not his eye at all on the literary qualifications of the true ministers of Christ, but on those philosophical endowments which were considered by Judaizing teachers, as a sufficient recommendation to the confidence of the churches." Allowing what is here said of these "Judaizing teachers," how does it appear that the apostle had not his eye at all on the literary qualifications of true ministers, when he tells us that "God hath chosen the foolish things of the world to confound the wise," &c. Were not these "foolish things" the true ministers of Christ? This was truly setting the apostle's phrases in opposition to those, who by their philosophical speculations on religious subjects, made the cross of Christ of none effect. For I must send him to look at the passage again. "For I must not seem to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." 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has only proved what my argument expressly al-
lows. His remarks, therefore, must go to show that
success under all the circumstances stated in the argu-
ment does not prove God's approbation of the instru-
ment he employs in his work. The rule is that suc-
cess proves God's approbation of the instrument he
employs in his work. To this there are some ex-
ceptions. He has employed a Balaam, a Judas, &c.
But the case stated in the argument, comes under the
rule and not under the exceptions.

It is further said, "If the Providence of God, inde-
pendently of his written word, were admitted as the
rule of judgment concerning his approbation of men
or measures, I should allow without reserve, the force
of 'A Methodist's' argument." I hope then my
friend will allow what is much more reasonable, that
is, the united testimony of Providence and the written
word. The testimony of the former, he allows is
on my side, and that the latter is so he will not dispute
after he has duly considered the following passages.
—"By their fruits ye shall know them." "Do men
gather grapes of thorns, or figs of thistles?" "A
good tree cannot bring forth evil fruit, neither can a
corrupt tree bring forth good fruit." "The zeal of
mine apostleship are ye in the Lord." "Ye are our
pillars—known and read of all men." "They that
be wise shall shine as the brightness of the firmament;
and they that turn many to righteousness as the stars
for ever and ever." Had my friend reflected on these
passages, and others of the same character, it is pre-
sumed that he would not have set Eccl. ix. 1, 2, in
opposition to the "Providence of God," in reference to
our subject; as that passage appears to have no refer-
ence to it.

(To be concluded next week.)

"ON EARTH PEACE—GOOD WILL TOWARDS MEN."



ZION'S HERALD.

WEDNESDAY, OCTOBER 5, 1825.

MISSIONS TO THE WEST.

Four young gentlemen were ordained, on Thursday
evening last, at the Old South Church, as mission-
aries to the Western states. The sermon was preach-
ed by the Rev. Mr. Bruen of New York; the charge
was given by Rev. Dr. Cox of New York; and the
right hand of fellowship by Rev. Mr. Edwards of An-
dover. These missionaries are going out under the
patronage of the Domestic Missionary Society of N.
York, and are expecting to spend their days in labor-
ing among the destitute at the west. On Sunday eve-
ning last, Rev. Mr. Bruen preached a sermon in Park
street church, in which he urged the importance of
missions to the west, from the great want of ministers
in those extensive regions, from the rapid increase of
their population, and from the peculiar nature of our
political institutions. One important consideration, the
New York Domestic Missionary Society urge most
strongly upon all their missionaries, is—that they must
leave father and mother, houses and lands—bid a final
adieu to their kindred and their homes, and go among
the destitute, with a fixed determination to live and la-
bor and die in the service of Christ. It avails but lit-
tle for a missionary to go into destitute places, for the
purpose of spying out their desolations, and then com-
ing back to N. England to proclaim them. If he would
see the wilderness bud and blossom as the rose, he
must remain to cultivate it. He must sow the seed,
nurture the tender plant and watch the fruit till it
comes to maturity. Our population is rolling west-
ward with astonishing rapidity, and we wish Chris-
tians of every name, to feel it to be of vast impor-
tance that the blessings of our holy religion should be
borne on its tide.

REVIVALS.

The Rev. Benjamin R. Hoyt, Presiding Elder of
New Hampshire district, writes to the Editor under
date of September 19th—We have revivals of reli-
gion on Canaan, Sutton, Dearing, Salem, and Shap-
leigh circuits. At Dover also God is pouring out his
spirit, and there are good prospects of revivals in
other places." Revivals of religion are auspicious
great joy. They create unspeakable joy in the
bosoms of those, who are brought to feel their sins and
to bow at the feet of Jesus—they give joy to the disci-
ples of Christ, for they see their prayers answered in
the conversion of souls—they see multitudes, leaving
the ranks of the enemy and arming themselves for the
battles of the Lord Almighty. They also give great
joy to the ministers of Christ, for they see the fruits of
their labors—the seals of their ministry—the crowns
of their eternal joy. Nor does the rejoicing stop here.
There is joy in the presence of the holy angels of God
over one sinner that repenteth. With what feelings
do angels view revivals of religion? How swiftly
are such tidings borne through the heavenly world?
and with what unequally accents, are the praise, the
glory, and the honor, ascribed to him that sitteth on
the throne and to the Lamb? We have evidence from
the Bible, that every good being throughout the uni-
verse rejoices in revivals of religion. Let ministers
and Christians, then, be consoled and strengthened,
when they are opposed and reviled, in their labors to
revive God's work. Fallen angels and wicked men
may oppose them; but God, and Christ, and holy an-
gels and holy men, are on their side. And while God
and his hosts are for us, how powerless are those who
are against us. Revivals of religion have always met
with opposition. They were opposed, under the preach-
ing of Christ, of Peter, and of Paul, and there is, per-
haps no better evidence of the genuineness of a work
of grace, than the enmity and bitterness which it ex-
cites in the hearts of unregenerated men. It is mat-
ter of great joy, that God is reviving his work, in so
many places, in New Hampshire district. Though
we have only the bare statement of the fact, yet many
of the happy results are painted in vivid colors before
us. Some precious souls will be delivered from sin
and eternal death. Some who never prayed nor praise-
d, will begin to pray and to sing the song of glory
and salvation, and much good will be done to men.
eternity only will disclose. Let every Christian
be engaged in the advancement of the Redeemer's
cause, and let it be his constant and fervent prayer
to the Lord, revive thy work."

The Rev. Cyrus Silliman in a letter to the pub-
lisher under date of Sept. 6th, mentions a gracious
revival of religion on the Delaware Circuit, New York
between thirty and forty have recently pro-
fessed saving faith in one place." The prospect is good

anah islands, that Ibrahim Paacha, after his retreat to Tripolizza from Napoli di Romania attempted to proceed towards Patras, but was beaten back with considerable loss, and compelled to return to Tripolizza. Seeing the impossibility of advancing on that side, Ibrahim determined to regain Navarino, but found it impracticable, as Colocotroni and Petmezas, who possessed themselves of all the entrances, forced him to retire with great loss. Even Ibrahim demanded a capitulation promising to fight against the Greeks for ten years, if he were permitted to depart freely from the Morea. Colocotroni, however, refused any kind of capitulation, but would have him surrender at discretion.—The Captain of the vessel adds, that the Greek troops that besieged Ibrahim, amounted to 40,000 men.

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The Greeks and the Pope.—The London papers received by the late arrivals, says the N. Y. Observer, speak of a document recently issued by the civil and ecclesiastical authorities of Greece, which is calculated, if authentic, very seriously to diminish the interest felt by the people of this country in the success of their cause. It would seem that they have actually petitioned the Pope to take them under his paternal care, and have manifested a willingness not only to give his Holiness the entire control of their spirituelle affairs, but have even begged him to nominate them a temporal prince. The following paragraph, which we copy from a French paper, gives the particulars of this strange transaction.

In a supplementary sheet, the Journal des Debats has published the Address of the Provisional Government and Ecclesiastical Chiefs of Greece to the Pope. The object of this Address is to solicit his Holiness to point out to the Greeks a Prince of Royal blood, and belonging to the Catholic Church. When the kingdom shall be established, Greece will be ready to adopt such laws as may be judged useful and beneficial both as to her own internal welfare, and the general interest of European politics. The address afterwards beseeches the Pope to espouse the Greek Cause, and to send a new Legation of the Patriarch Gregory, has been in a state of widowhood. The Patriarch since appointed by the Sultan is declared to be intrusive and illegitimate. The address predicts that the union of the Roman and Greek Churches will be followed by the adhesion of the filial churches of Bulgaria, Servia, Moldavia, and even of Russia. The document is altogether of a very singular nature, and if authentic, as it purports to be, it may lead to important consequences in the Christian World. It was presented to Prince Barberian, the Papal Chamberlain, on the 21th of May, and on the 6th of June an answer was returned to the Greek Commissary, that the Pope had received it on the day on which it was delivered to his Minister.

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Condition of Spain.—From late European papers it appears that the miseries of this devoted country are daily increasing. A general spirit of dissatisfaction seems to pervade the whole country. Almost every mail brings accounts of disorders and disturbances. The most distinguished and wealthy citizens have abandoned the country, and the spirit of emigration is so widely extended, that the council of Castile some time since presented a memorial to the King, praying him to take measures to arrest the emigration going on, and to recall those who had already left the country. Armed bands of soldiers are continually scouring the country to repress insurrection, and to enforce the orders of government. Yet the spirit of disaffection has in some instances affected even the soldiers, and a new reinforcement of eight thousand French troops are about to enter the country.

The King, though possessed of nominal power, is in reality held under much greater restraint by the Apostolical Junta, than was by the Cortes. The government is so entirely without credit, that not a capitalist in Europe would lend them a dollar, and so feeble is its administration, that nothing but the presence of foreign troops holds it together.

In addition to her internal troubles, the coast is infested with Colombian privateers, which at the last accounts had succeeded in taking more than 300 prizes, and were daily increasing the number.—N. Y. Observer.

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Earthquake at Guadalupe.—From a letter received at New Orleans, dated Aug. 10th, appears, that the Guadalupe has suffered much from an earthquake. The writer says, "As I informed you above, Guadalupe has suffered much, particularly Basse-Terre. During the hurricane, an ancient volcano, which has for many years been tranquil, and which is very near the town, burst forth again, and occasioned a terrible earthquake. The Government House, the Barracks, the Hospital, the church of St. Francis, and numerous houses were thrown down and many persons buried under the ruins. The roof of the church, under which a great number of people had assembled throughout the year, fell in and crushed all who were present. The Aristole and his Grand Vicar, and other Priests who were there, were killed by the fall of the high Altar. The number of victims is not yet known, but it is supposed to be from 6 to 800—the whole presents a scene of desolation.

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A singular Circumstance lately occurred at Greenfield in this state.—The well of Col. E. Gilbert was opened for the purpose of being cleansed; and a lighted candle let down into it, to ascertain the purity of the atmosphere. The light was extinguished several feet above the bottom. It was repeatedly let down and each time extinguished. Under these circumstances a young man offered to go into the well. He was attempted to dissuade him from the attempt, which it was supposed, would be instantly fatal: but finding him determined upon the experiment, he was at length permitted to descend, first taking the precaution to fasten a rope round his body. When he arrived at the bottom, in reply to the inquiries of those above, he stated that he felt perfectly well, and immediately loosened the rope from his body, and commenced working. He remained in the well about three quarters of an hour, until it was cleaned, and then ascended safe and unharmed. He stated that for nearly two minutes after he had loosened the rope, he felt considerable heat, difficulty of respiration, and a strong propensity to sleep. He, however, continued to work, and in a few moments all disagreeable sensations passed away, and he breathed without inconvenience. This fact seems to qualify the common opinion, that the extinguishment of the flame of a candle, is a sure indication that the air of a well will be fatal to animal life.—Franklin Post.

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Engle Bank.—The New Haven Journal states that the directors of this institution have engaged the assistance of two gentlemen of that town, who are largely interested as stockholders, to investigate the affairs of the Bank, and to prepare a statement of condition, to be laid before the stockholders, who are to be called together as soon as such statement is made out.

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At a recent trial before the Supreme Judicial Court of New Hampshire, it was decided "that instructs have full right to punish their pupils for the transgression of the rules of their schools, even though the scholar may have been dismissed, if the scholar so transgressing had not gone home to his parents or master."

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Capt. Collins, of the brig Dove, arrived at Norfolk, stating that New Orleans had become very sickly, and he left the city, 24th ult. The deaths were reported to be 30 per cent. The prevalent diseases were dysentery and cholera. The most prevalent diseases were yellow fever and small pox. Nearly all the inhabitants left the city.

♦♦♦♦♦

The Mobile Commercial Register of the 6th of

[illegible]

THE HERALD'S HARP.



FROM THE SATURDAY EVENING HERALD.
"JUDG NOT, THAT YE BE NOT JUDGED."
Mail vii. 1.

O Thou! whose ever piercing eye
Sees ev'ry thought of ev'ry heart;
Thou hid in deep disguise thy lie,
Unknown, or only known in part.

Who know'st the fountain whence they flow,
Or sweet or bitter, foul or clear;
Who know'st when healthful breezes blow,
Or sickly vapors taint the air:

Search this imperfect heart of mine,
If false impressions there are found;
Or if its thoughts are right with thine,
And perfect charity abound.

Cleanse thou the fountain, if there's aught
Thou furest there, that is impure;
Extend thy heav'nly wings of thought,
And make by Faith, my hope secure.

What are the creeds of men with thee?
Do forms of Faith for sin atone?
Or up-turn'd eye or bended knee
Thou judgest not the heart alone!

Wilt thou consign to hell below,
All whom the gospel's joyful light
Hath not illum'd, and bless'd? Oh no!
For thou art love, unchanging, bright!

The prayer that rises, fervent, true,
Thou wilt not, O my God! despise.
From Christian, Pagan, Turk, or Jew,
Thou wilt accept the sacrifice.

What man shall judge his brother's heart?
Pronounce his good deeds worthless all?
Oh! can he see one hidden part?
To thee, alone, I stand or fall!

What man shall say, the good I do
Is just as laudable in thy sight,
As if my fellow man I slew,
Or work'd the blackest deeds of night?

Because I worship thee, my God!
The only self-existent one!
Creation's only sovereign Lord,
Through Jesus Christ, thine only Son?

Shall man his brother man condemn,
Because, O God! he worships thee
After the way which creeds of men,
Or his own creed, calls heresy?

I'll worship thee by reason's ray;
The gospel still shall be my guide:
O let thy light illumine my way,
Thy grace, thy love, with me abide.

May I with grateful heart receive,
The good thy bounty doth bestow;
And share that bounty, to relieve
From want, a stranger, friend or foe.

And when I feel thy chast'ning rod,
My earthly hopes and comforts gone—
O may I see the "haud of God!"
And say, my Father's will be done!

MERCY.

BY BELLECK OSBORN.

To crown Creation's mighty plan,
Th' Almighty mandate thunder'd forth,
"Let procreant Earth produce a Man!"
And straight the creature sprang to birth.

Health, strength and beauty cloth'd his frame,
He mov'd with majesty and grace;
A bright, a pure angelic flame
Illum'd each feature of his face.

Upon his brow sat calm repose,
His eyes with love and mildness shone;
Till a grim band of impious rage,
And mark'd the victim for their own.

These Hate, in living hues portray'd
The gnashing teeth, the bloodshot eye;
These cruel, insatiate display'd
The foulest blot, the blackest die.

And Avarice, ambitious too,
To plant her ambitious toe,
Cast o'er his cheeks a sallow hue,
And wrinkled marks of worldly care.

In wrath the Eternal view'd the stain
Which mar'd the offspring of his word,
Spurn'd the weak vessel with high disdain,
And bade stern Justice lift her sword!

But Mercy, Heaven's lovelest child,
Implored, knelt before the throne—
Alternate pray'd, and wept, and smil'd,
With angel sweetness all her own—

Then turn'd to Man, with kind embrace,
And wept to see his dire decay—
Her tears fell piteous on his face,
And wash'd the hideous blots away.

MINISTERS' DEPARTMENT.

FOR ZION'S HERALD.

Mr. Editor,—The following is from the pen of the late venerable Mr. Bramwell, an English preacher, whose labors have been crowned with the most astonishing success. It breathes the spirit of too much deep piety, good sense, and Christian plainness, not to be interesting to your readers; those especially, who are entering, or have entered the work of the ministry.

"My dear Brother,—I saw your mother this morning, who desired I would write to you. I understand you are quite satisfied you are in your place; I mean as a travelling preacher—a work which makes me, even to the present day, tremble in the presence of God. I am still persuaded, that nothing can support us but that almighty power which raised the Lord Jesus from the dead. And yet it is quite possible for you and me to make this a worldly business; that is, to become so familiar, as to create in us no more concern than any common business of life. Shall the Lord ordain us to this heavenly calling? Shall he empower us with the spirit of zeal and power? Shall he send us forth into this labor, to save sinners from everlasting damnation? And shall we, after all, lose the true spirit of our calling? How can we then give in our account? How shall we stand before the judgment-seat of Christ? Nothing less than the improvement of time, talents, &c. &c. can give us the least plea in that day.

"Consider this, my dear brother, and strictly ex-

cuse yourself. Do you rise about four o'clock every morning? In order to this, do you retire to rest as soon as your work and eating are over? Or do you sit and chat with the people? Do you give yourself to reading and prayer? I say, give, give yourself to them. Are you never in company above an hour at once? And, when in company, do you turn all into profit, into religion? Are you a man of God, in spirit, in word, in deed? Do you feel a clear witness of entire sanctification—the cleansing blood? And do you declare this and walk in it?

"I want you also to be a preacher. And, in order to this, would it not be well to read the scriptures without a comment, find out the breadth and length, depth and height, by digging, prayer, and receiving light from God? Whoever depends on comments will be very superficial, and will never speak with proper confidence. You may sometimes examine a comment after your own labor, to see what difference, &c.—but never before it. Write something every day. Have a book for the purpose, and never lose one idea which the Lord in mercy gives you. In preaching, never be tedious: the world never did, and never will bear that which is tedious. Let your introduction be a short opening to your sermon. An introduction is to prepare the people to receive what you have to say. Let your sermon be clear and strong, reaching every heart. Save thyself and them that hear thee."

"If you have no end in view but the bringing souls to God, this will cure almost every thing. Strive to bring some home in every sermon. God will be with you, and he will bless you. He will give you the desire of your heart. Be neat and clean in all your clothes; never foppish or fine. Have every thing consistent with your Lord Jesus. Set him before you at all times. Never be ceremonious; yet learn a good address. Be courteous, be kind, never gloomy, never light and trifling. O my brother, live for eternity: the Lord is at hand. Be ready every moment for glory; ever as willing to leave this world as to go to sleep."

LADIES' DEPARTMENT.

FEMALE VIRTUES.

Extracted from the Ladies' Literary Gazette.

Society, which requires of men, each according to what he has received, the various gifts which nature has distributed, seems to demand of woman a tribute nearly uniform. It is hers to be the comfort and ornament of the domestic habitation, to render herself beloved and useful, and scatter here and there the flowers of life under the feet of those who surround her. It is hers to cheer, to bless, and to console; to brighten the hours of joy, sweeten the draught of pleasure, and aid in drinking the cup of pain.—To her, the avenues of power and grandeur are shut; but she can establish an empire of affection and confidence, of which she may be herself the centre; and enthroned in the hearts of those to whom her virtues have endeared her, it is hers to dispense those inestimable gifts, which increase the happiness and diminish the pains of life.

Cast often by this duty into a tempest of cares and business, man is assailed by the passions of his nature, which find, unhappily, a thousand ways to deprave him. Trained, from his infancy, to the bustle and activity of his business, he is drawn into a whirlpool of schemes, projects, and speculations; of hopes which are destroyed and renewed without cessation; and he precipitates himself, rather than advances, towards the termination of his career, and attains, without perceiving it, the passage to a more permanent state. He consumes his life in anxiety, he calculates its years with sorrow, and demands with bitterness, "What then, is the space which should separate childhood from dotage?"

Devoted to occupations more peaceful, more sweet, more uniform, woman can tranquilly number her days, and signalize them by a thousand acts of virtue. In truth, her virtues must be exercised in the shade, and in silence. Fame will not speak of them, nor will posterity regard them; but hope cherishes their remembrance, for the great day of reward. Does she not resemble those flowers, whose hues are brighter by the aid of a favorable obscurity, than when they are exposed to the rays of a burning sun? The hope of finding a diamond, may induce a man often to grovel in the dirt; but a woman can preserve unsullied, the border of her garment.

Finally, to love all that is worthy, useful, good, and virtuous, and to fly all that is opposed to it—is what society demands of woman.

LOVE OF THE BIBLE.

Susan G. a poor but respectable widow, applied some time since to one of the committee for instruction in reading. She had subscribed for a large Testament, but could not read well enough to understand it, which seemed to be her first object. Her advanced age obliged her to pause; and as her teacher avoided comments, Susan would then make remarks, which showed her deep interest in the sacred truths she read.—With peculiar modesty, while leaning back in her chair, she would say: "I never thought so much of the love of God before; ma'am; it is yet too high for me; but the more I know, the more I love him for it." My son, who died at sea, used to say, that the poor were not cared for in other countries as they are in this; but only think ma'am, of my living so long in it, without ever thinking of a Bible for my children; and if I did not care for my own, what can poor heathen do?" Her progress has been so rapid, that a large Bible and Prayer-book are now added to her treasure. Not having her needful funds for the former, she applied to her teacher to take a note of security for her bed and furniture, in the event of her death, and let her have a Bible. Her beautifully clean cellar is now devoted to the weekly instruction of a dozen little children in those sacred oracles in which she delights; and she prepares for their hard words in her Sunday lessons. She often inquires after the success of the Ladies' Bible Society; and referring to the 29th chapter of Isaiah, 15th and 19th verses, which greatly interested her, says: "That day is now, ma'am, is it not? for all the poor are leaving Bibles."

A poor man and his wife, having subscribed for a Bible, to be ready for their little son, who is four years old. They received it at the last distribution; and the collectors calling the next week, inquired of the woman whether she had heard any part of it? "O yes," (she replied,) "the same evening that I got it, a neighbor came to read it for us." "But would you not like to be able to read it yourself?" was the next question. The good woman looked surprised, having no idea of such a thing being possible at 40 years of age. She was however soon persuaded to try; and a neighbor, who is upwards of 70, is now teaching her.

YOUTH'S DEPARTMENT.

ON THE DUTIES OF THE YOUNG.

It is the duty of young people to "remember their Creator in the days of their youth." While the heart is most susceptible of piety and gratitude, they should reverence and fear, worship and praise, love and obey, that great and glorious Being, who made them after his own image, and is always doing them good. In the season of youth, the heart should rise into the admiration of what is great, glow with the love of what is fair and excellent, and melt at the discovery of tenderness and goodness. Where can an object be found so proper to kindle those affections as the Father of the universe, and the author of all our felicity? His works every where display grandeur and majesty, and the richest blessings flow from his liberal hand. He is the guide of your childhood, the guardian of your youth, and the hope of your coming years.

As you ought to exercise piety towards God, so you ought likewise to honor your parents, and submit to those who are your superiors in knowledge, in station, and in years. Dependence and obedience belong to

youth; and modesty is one of its chief ornaments.—Commit yourselves, therefore, to the guidance of the more experienced, and become wise by the wisdom of those who have gone before you.

Truth is the basis of every virtue. Dissimulation in youth is the forerunner of perfidy in old age. It obscures the lustre of every accomplishment, and sinks you into contempt with God and man.

As you value, therefore, the approbation of heaven, or the esteem of the world, cultivate the love of truth. In all your proceedings be direct and consistent.—Ingenuity and candor possess the most powerful charms. They bespeak universal favor, and carry an apology for almost every failing. "The lip of truth shall be established for ever; but a lying tongue is but for a moment."

The path of truth is plain and safe path; that of falsehood is a perplexing maze. After the first departure from sincerity, it is not in your power to stop. One artifice unavoidably leads to another, till you are left entangled in your own snare.

Youth is the proper season for cultivating the benevolent and humane affections. As a great part of your happiness is to depend on the connections which you form with others, it is of high importance that you acquire the temper and manners which will render such connections comfortable. Let a sense of justice be the foundation of all your social qualities. In your most early intercourse with the world, and even in your youthful amusements let no unfairness be found. Engrave on your mind that sacred rule of "doing all things to others according as you wish that they should do to you."

Compassion is an emotion of which you ought never to be ashamed. Grateful in youth is the tear of sympathy, and the heart that melts at the tale of woe. Go some distance, therefore, "to the house of mourning" as well as "to the house of feasting." Accustom your senses to think of the distresses of human life; of the solitary cottage, the dying parent, and the weeping orphan. Never sport with pain and distress in any of your amusements, nor treat even the meanest insect with wanton cruelty.

Diligence, industry, and proper improvement of time, are material duties of the young. In youth, the motives to it are strongest, from ambition and from duty, from emulation and hope, and from all the prospects which the beginning of life affords.

Industry is not only the instrument of improvement, but the foundation of pleasure. Nothing is so opposite to the true enjoyment of life as the feeble state of an indolent mind. He who is a stranger to industry may possess, but he cannot enjoy. For it is labor only which gives the relish to pleasure.

Think not that any influence of fortune, any elevation of rank, exempts you from the duties of application and industry. Industry is the law of our being; it is the demand of nature, of reason, and of God.—Remember always, that the years which now pass over your heads, leave permanent memorials behind them. From your thoughtless minds they may escape; but they remain in the remembrance of God. They form an important part of the register of your life. They will hereafter bear testimony, either for or against you, in that day, when for all your actions, but particularly for the employments of your youth, you must give an account to God.

YOUTHFUL BENEVOLENCE.

Mr. Ellis, the missionary from the Sandwich Islands, visited a Sunday school in New York, and in addressing the children told them of the cruelties and idolatries practised among them, and the good that had been done by missionary efforts, and especially by the establishment of a Sabbath school; taking a comparative view of their privileges, and those of the scholars he was addressing. At the close of his address, some of the scholars desired that he might do something to promote so good a work; and a collection was purposed by the teacher, and the following Sabbath fourteen dollars were given by the scholars for this interesting purpose. And the following letter was written by a scholar, to forward with their humble offering.

Beloved Strangers.—I was much gratified to hear there was a Sabbath school established among you, that you may learn to "worship the living and true God." I have attended a Sabbath school since I was five years old, and this was the first place where I learnt to know I was a sinner in the sight of God; and I trust I was brought to the feet of Jesus when I was eight years old. I felt that there was a reality in religion that I could not express, but which all who feel a Saviour's love, will know. May many who attend them know this love by happy experience. I hope you will be thankful to your teachers for their care and attention—attend to what your teachers tell you—seek the Lord early—for he hath said, "They that seek me early shall find me." That many souls may be converted and brought to God, is the sincere prayer of your friend,

ELIZA S.—
Amer. S. S. Mag.

SAILORS' FRIEND.

INTERESTING NARRATIVE.

The captain of one of the vessels now employed as a regular trader between New York and Liverpool, in a recent conversation, after recounting with great feeling the dealings of God with him for a number of years past, furnished us with the peculiar circumstances of his conversion, in which we see much to admire, and to call into exercise the highest love and veneration to God. The pious fidelity of the Scotch peasantry is here delightfully illustrated, and furnishes us with a noble example of the efficacy of fervent prayer. The narrator was bound on a voyage from America to England. A few days previous to his reaching his destined haven, he fell in with a severe and destructive storm, and although death and destruction stood before him, yet he felt unmoved, and fearlessly dared the worst, for his heart was hard as the rocks he was fast approaching. The vessel, after receiving considerable damage, was driven upon a reef of rocks on the northern coast of Scotland; himself, and most of the crew, reached the shore in a boat, being our inmate, will, I hope, feel no objection to unite with us, particularly now, as you must feel grateful to Him who has preserved your life in the storm." "As a matter of courtesy," said the captain, "I answered that I would wait during the religious duties he engaged in, but I candidly confessed that I never troubled my head about these matters." He looked at me when saying this, and sighed; something within me felt that sigh. The good man read from the scriptures, and on closing the book, the whole of the establishment bowed down on their knees; observing all upon their knees but myself, I had some conflict within me whether I should kneel or keep my seat; however, I followed the example before me, and knelt down. The farmer began, in the most solemn and fervent manner, to return thanks to

the God of providence for the blessings of the past day; he then implored the pardon of all their sins, &c.; this I considered very well: he did not stop here: after particularizing his family, he, in the most affectionate manner and language, offered up his supplications for the poor mariner who had sought shelter under his roof. Having, from previous conversation, discovered I was a poor, dark, and ignorant sinner, he spread my case before the throne of God, and appeared to know the secrets of my heart better than I knew them myself; in short, he prayed most heartily and sincerely for my soul's salvation, and most feelingly thanked God for my preservation from the effects of the storm. When we arose from our knees I looked at the man with astonishment, wondering what could induce him to pray so fervently for a stranger, or by what means he became acquainted with my sinful habits of life. I retired to the neat little room they had fitted up for me, to give some vent to the crowd of thought which harassed my spirits. I walked fore and aft—the consideration of the farmer praying with so much fervency for me, and thanking God for my rescue from death during the storm, forcibly affected my mind; I began to see that sin was of more consequence, awfully so than I before was sensible of, particularly the sin of ingratitude. While ruminating upon these matters, I observed a book lying upon the small dressing table; my spirits being greatly agitated, I opened the book, with a view of reading to compose myself for sleep—it was a Bible! on reading, I came to these words from Jeremiah, "It is of the Lord's mercies that we are not consumed, because his compassions fail not." These words were the singular expression the farmer used in his prayer, which more than any other struck me with my ingratitude. I read on, and forgot the fatigue of my body until my light expired. I then threw myself on a bed, and for the first time in my life, heaved a sentimental sigh. The Lord was pleased by his Spirit to show me I was a great sinner; I sought for mercy, and the Lord heard my supplications. I continued a few days with this affectionate family, and when I left my hospitable and Christian host, I could bear testimony to the truth of the promises of God in Christ Jesus, having his Spirit, whereby we cry, "Abba, Father." "For God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ." "By grace we are saved."

ON JOHN vi. 16.

What little bark is yon, that toils,
The sport of each succeeding wave?
While furious Ocean threatening boils,
And dooms it to a watery grave.

Appealing fear marks every brow,
Despair on every face is writ;
The sun of hope hath set, ere now,
In terrors and in gloomy night.

And whose is that majestic form,
Approaching near that vessel's side;
As though the genius of the storm,
Treading unmoved the swelling tide?

'Tis He on whom their hopes they rest,
Who now their anxious fears hath sooth'd.
Whose presence Ocean's self confess'd
And at his word saith calm and smooth'd.

Thus Saviour, when dread storms arise,
When thunders echo overhead,
When fierce temptations dim our skies,
And faith and hope are almost dead,

Arise on our astonish'd sight,
And bid our fears prevail no more:
Protect our bark 'mid perils' night,
And land us safe on Salem's shore.

Mar. Magazine.

MISCELLANEOUS.

MORAL IMPROVEMENT OF SOUTH AMERICA.

There is, in a free government, where the manners, habits, and moral state of the people admit of freedom, something which acts as a stimulus upon the human mind, and powerfully excites its energies. We see this in the rapid growth of the states and territories of the American empire. Our population has quadrupled since the close of the revolutionary war. Before the cession of Florida to the United States, its population never exceeded fifteen thousand. At present it is upwards of forty thousand. This fact proves that it is not English and Americans alone, upon whom freedom exerts a quickening influence. The republics of South America, are already exhibiting its benign effects. Obligated as they have been constantly to carry the sword in one hand, while they labored with the other, much perhaps could not be expected of them in the way of general education. Yet have they founded universities, or at least new-modelled, or very much improved them. Buenos Ayres is doing much in this way; and the late magnificence of the Liberator Bolivar, in devoting twenty thousand dollars to the establishment of the Lancasterian system of instruction, shows the value which is attached to the education of the lower classes, by that distinguished man, and we would hope, by the leading men in general, of Colombia.

The influence of freedom on the intellectual and active powers of man, is, indeed, obvious, and is universally acknowledged. But these are intimately connected with his moral powers; the latter cannot be exercised without the former, nor can the former, generally speaking, be exercised, without bringing the latter, more or less, into action. Hence along with civil liberty, there is usually a freedom of speech, and of course, of thought, on religious subjects. The fetters of ecclesiastical power are loosened. The influence of the clergy, which, from the nature of the human mind, must always be great, becomes the influence of an enlightened and virtuous mind, acting on minds of intelligence, and infusing into them, by means of moral motives, its own virtue, and raising them continually higher in moral and intellectual perfection. The government, being a creature of the people, no longer pretends to a divine right to govern them, and to prescribe their religious beliefs; but exercises its civil authority as a trust received from them, and leaves to every man and body of men, the privilege and the trouble of ascertaining religious truth for themselves, and making their own arrangements with regard to it. Some evils arise from such a degree of freedom, for it is a freedom to do evil as well as to do good, but the power of doing both must always exist where either the one or the other is to be done. Every kind and modification of doctrine, from the purest principles of the reformation, to the lowest latitudinarianism, and even to Atheism arises and finds believers in this republic, but no where, it is believed, is evangelical truth better understood, better practised, or more effectually propagated.

Popery, in its genuine state, is adverse to improvement. Despotism is no less so. The former always accompanies the latter, and each is the fit supporter of the other. Both are grounded on the principles of blind submission, and unthinking devotion, of which ignorance is the safe parent. Both have reigned in South America, and would for ever have continued to reign, had the provinces of that continent remained under the yoke of Spain. Natives of the country were excluded from all offices of trust; and lest the inhabitants should even be qualified for them, no printing press was admitted—all books must be imported from Old Spain, and of these there was a catalogue which contained no books on politics, but few on religion; and those such as the Pope and his agents might select. The Bible of course was not in the catalogue.

Since the separation of these states from the mother

country, the usual effects of a release from political and religious bondage have developed themselves. An ardent spirit of inquiry on every subject, and great boldness of investigation, are conspicuous. The Bible has been introduced, and a Bible Society formed in Colombia.—That is unquestionably the *Book of books*, and if a comparison must be made, it is worth more than all others. There, as in other countries, where it has not before been known, it is sought after and read with an avidity of which the people of this land of Bibles have no adequate idea. But the mind requires other books, and other books will be read. That some of them at least should be such as will promote pure and undefiled religion, is a point of the last importance.

The attention of many individuals in England has been directed to this object, and a Society has been formed in London to accomplish it. The plan is, to translate into the Spanish language, and circulate, by sale or otherwise, "works which shall exhibit genuine Christianity to the opening minds of the Spanish Americans; which shall set forth the irrefragable proofs of its divine origin; which shall detail the commanding doctrines of redemption in all their simplicity and fullness; which shall show the indissoluble connection of those doctrines with purity of heart and conduct, and explain and enforce the various obligations resulting from a Christian profession."—The republication of works already existing in the Spanish language, of the tendency here stated, comes within the plan of the Society.—They are now engaged in translating and printing; Bishop Porteus' *Evidences*; Doddridge's *Rise and Progress*, and the *First part of Milner's Church History*. Translations from the works of the best theological writers in the English language, among whom we notice the names of Leighton, Hall, Baxter, Scott, and others are expected to follow. The idea is a happy one, and there can be no doubt that the execution of the plan will be attended with the most beneficial results to the population of our sister republics.

MARTYRDOM.

ZANER, July 6.—The martyrdom of a Monk of the convent of the Virgin Mary, in Mount Ararat, the subject of admiration among the faithful here.—This old man having been brought by the Turks before the tribunal of Rouschid Pacha, and asked what his name was, answered, "Ambrose." "Your country," demanded his prosecutors. "The monastery of the Holy Virgin," replied the monk. "And your dwelling?" "My dwelling place," said he, "were these rocks, until they were levelled by your soldiers; and soon, (lifting up a cross at the same time,) my dwelling will be in heaven." "What have you done with the sacred vessels of the church?" "I have rescued them from the defilement of your soldiers." "Where are they?" "That secret rests with myself." "Speak!" "You may put my body to the rack; God only has power over the soul."—They immediately began to apply the torture, and the flesh was torn from the old man's bones; not a word, however, escaped him, but "Kyrie eleison" (Lord have mercy on me!) They drove sharp instruments under his finger nails, but the martyr glorified God, and prayed for his persecutors; who, enraged at his patience of suffering, impaled him, and left him to perish in view of the trenches of Missonghli. This news was communicated by a Piedmontese deserter. Such are the tortures to which Christians are subjected in the nineteenth century!

THE GATHERER.

MONITOR.—No. 30.

OF THE LOVE WE OUGHT TO HAVE FOR GOD.—"Who can have love in heaven but thee? and there is none on earth that I desire beside thee." Psalm lxxvi. 25. When we say to God, that we love him with all our heart, it is often a mere form of words without truth or meaning. Men learn it when they are young, and continue to use it when they are grown up, without thinking of what they say. To love God is to have no other will but his; to keep faithfully his law, and have in abhorrence all violation of it. To love God, is to love what Christ loved, poverty, humiliations, and sufferings; it is to hate what he hated, the world and its vanities. Can we be said to love an object which we do not desire to resemble? To love God, is to desire to converse with him, to wish to go to him, to sigh and languish after him. That is but a feigned love, which he does not desire to see the beloved.

Our Lord "came to bring fire upon the earth," Luke xii. 49, and desired that fire might overspread it. Yet in an age in a deadly coldness and indifference. They love money, buildings, titles, and a chamber which they call reputation; they love even the meanness and most contemptible things, but divine love finds a place in their hearts. Do then, O Lord, vindicate thy right in us, notwithstanding our infidelities; let the fire of thy love extinguish all other fires. What can we see solely out of thee, which is not to be found in its full perfection in thee. O thou fountain of all good! grant us but grace to love thee, and we shall love thee only, thee eternally.

FENELON.

EXTRACT.

"When Rabbi Joachim ben Zacharia was sick his disciples came to visit him; and when he saw them, he began to weep. They say to him, Rabbi! the light of Israel, the right hand pillar, the strong hammer, wherefore dost thou weep? He answered them, If they were carrying me before a king of flesh and blood, I would be angry to-day, and to-morrow in the grave; who if I were angry with me, his anger would not last for ever; if he put me in prison, his prison would not be everlasting; if he condemned me to death, that death would not be eternal; whom I could seek with words or bribe with riches; yet even in these circumstances I should weep. But now I am going before the King of kings, the holy and the blessed God, who liveth a life of endurance for ever and for ever; who, if he be angry with me, his anger will last for ever; if he put me in prison, his bondage will be everlasting; if he condemn me to death, that death will be everlasting; whom I cannot sooth with words, nor bribe with riches;—then, farther, there are before me two ways, the one to hell, and the other to paradise, and I know not which they are carrying me, shall I not weep?" *Clarke's Notes on Matthew xxv.*

GRATITUDE.

He that preaches gratitude, pleads the cause both of God and man; for without it, we can neither be capable of religion; there is a strong delight in the very praise and contemplation of it, as well as in the action. When I can say to myself—"I love my benefactor," what is there in this world that I would not do to oblige and serve him? Where I have not the means of a requital, the very meditation of it suffices.

INGRATITUDE.

Among all the vices cherished in the human breast, none is more shameful than ingratitude. Nature itself is every where this disgraceful crime. The ungrateful is every where, without ever once reflecting on the obligations he is under to make the least return; and some will go so far as to smile at the misfortune of their benefactors!

He is less how to speak who cannot be silent, less how to act with vigor and decision. True Christian principles.

Intemperance drives wit out of the head, money out of the pocket, wine out of the bottle, elbows out of the health out of the body.

See Mr. Benedict's history of